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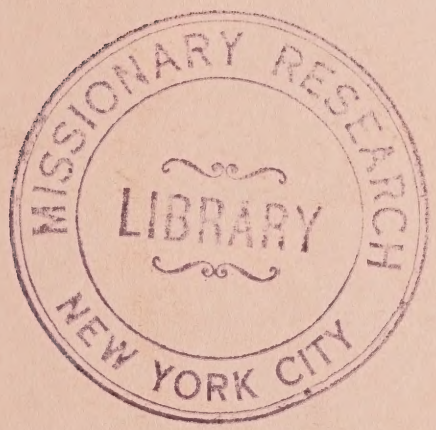
M I N U T E S

OF THE

CONFERENCE ON WORK AMONG MOSLEMS

Dr. Fred Field Goodsell, Presiding



Hartford, Connecticut November 29, 30, 1940

MINUTES OF THE

CONFERENCE ON WORK AMONG MOSLEMS, HARTFORD, CONNECTICUT

November 29, 30, 1940

Dr. Fred Field Goodsell, Presiding

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Attendance — The list of those attending the conference will be found in Appendix A.

Opening Worship Service — The opening worship service was conducted by Dr. Hobbins T. Barstow, President of the Hartford Theological Seminary,

After which Dr. Goodsell made a brief statement regarding the purpose of this conference, which is called to study the whole problem of work among Moslems, and after a word of welcome he introduced Dr. Edwin E. Calverley, who presented a paper on:

"The War and Missions Among Muslims" — Dr. Calverley's paper is appended in full and will be found attached to these minutes as Appendix B.

Discussion — In the discussion following Dr. Calverley's paper, the following points were brought out:

1. In Egypt there is a strong pan-Islamic party which feels that Hitler is pagan. The government is pro-British and has no desire to have the Italians there. Christian teaching is prohibited in the schools. It is well to remember that during the revolution (1911-1926) the Copts threw themselves whole-heartedly into nationalism and went back on their European friends. They still feel "this is not our country and we are not going to die for it." In government and commerce the moslems are getting more jobs; therefore more power.

2. In Albania, during the days when Dr. Erickson was there, there seemed to be not much difficulty in the schools and the Superintendent of Education openly expressed great admiration for Jesus as a teacher.

3. In the Punjab the Moslems are loyal to Great Britain but do not wish to ally themselves with the Hindus.

4. In Syria, as Islam loses hold religiously, it seems to build up politically. After the war the indications are that Christian work will be more difficult.

5. In Algeria nationalism is strong. There is a new movement to purify Islam.

6. In Arabia religion needs to be divorced from politics.

7. In Turkey the native Christians can work more easily and effectively. Rumor is current that all missionaries are propagandists.

8. All present seemed to agree that the future is likely to present greater difficulties.

The discussion was then summed up by Dr. Calverley as follows:

1. Nationalism with a Moslem tinge is likely to be strong where the Moslems are in the majority, but not in a country where they are in the minority, as in India. There the nationalism movement is not as strong as elsewhere; the tendency in India is for the Moslems to side with the British.

2. Even in the countries where the nationalistic movement is strong, when it comes to a choice between the democratic countries and the dictatorial the inherent tendency will be for siding with the democratic side, especially in the present conflict.

3. The "hot spots" are still likely to remain Egypt, North Africa, Arabia, Iraq, and Iran.

RECESS AND TEA

"Common Ground with Moslems" Dr. Goodsell then introduced Dr. J. Thayer Addison, who presented a paper on "Common Ground with Moslems."

A summary of Dr. Addison's paper appears as Appendix C.

Discussion In the discussion after the presentation of Dr. Addison's paper, the following points were brought out:

1. Many Mohammedans are not active Mohammedans. There are many active varieties of Christians. Christianity is an experience, therefore it is better taught to Mohammedans by a life than by a set of beliefs.

2. An endeavor to find "common ground" between Mohammedanism and Christianity, together creates an excellent opportunity to preach the gospel.

3. Moslems recognize "life at its highest." "You have got what I have not got." They know it when they see it.

4. They recognize Jesus as a great teacher. Therefore they are interested in his "way of life."

5. There is in every heart a basic human need. The ultimate question for the Mohammedan is whether that need is best served by Islam or by Jesus. Does the spirit of service taught by Mohamed or Jesus best meet human need?

6. Christianity is not an argument or a set of beliefs. Christianity is a way of life.

7. We seem to have an objective which we would not like to disclose to the Moslem, namely - to get the Mohammedans to change their religion. Is this right?

8. Dr. Addison summed up by saying:

Religion is the search of man for God, but it is essentially and primarily the quest of man by God. God looks for us until he finds us and that is why we can never describe our God as ultimate Word. He is a power who from the beginning has always taken the initiative. He is described as the seeking God, in and through Christ. The common ground we can be sure of is the common need, the common problems.

ADJOURNMENT

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Friday Evening

"The Christian Witness to Moslems" — The evening session was given over to a paper by Dr. J. E. Merrill on "The Christian Witness to Moslems." Following are a few of the points brought out by Dr. Merrill:

1. A movement which includes one-seventh of the human race cannot be lightly passed over.

2. There is need for a comprehensive and fundamental reappraisal of the problem of Christian-Muslim relations.

3. Christians must avoid identification with racial affinities. Christians must avoid characteristic manifestations of race psychology.

4. Islam is a protesting religion. We must recognize and pay attention to criticisms.

5. Christianity and Islam are not in the same category. We must not try to tear down Islam but to build up Christianity.

A summary of Dr. Merrill's paper appears as Appendix D.

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Saturday Morning

Worship Service — The worship period was led by Dr. Samuel Zwemer, who used as his text, Luke 5:5. "We have toiled all night and caught nothing," this being typically the story of work among Moslems. Dr. Zwemer stressed the need of greater faith, the faith of our predecessors, and closed the worship period with the Lord's Prayer.

Dr. Zwemer named as countries where there are Moslems among whom no work is being done: Tripoli, Libya, British Somaliland, Italian Somaliland, Afghanistan, Madagascar, Socotra, Western and Central Arabia, and Central Asia.

Revision of Handbook — Dr. Merrill gave the report of the Committee on Revision of the Handbook as follows:

"Your sub-committee has met once to consider revision of the 1916 Booklet on PRESENTATION OF CHRISTIANITY TO MOSLEMS, a matter referred to it by the general group at its meeting in March 1940, and has been in correspondence thereafter.

"The Contents of the Booklet may be treated as falling under one of four divisions: I. Islam; II. The Christian Witness; III. The Preparation of Missionaries; IV. Bibliography.

"At the request of the sub-committee, Dr. Jeffrey has consented to be responsible for the section on Islam. He says however that he can do nothing about it before next summer.

"At the request of the sub-committee, Dr. Calverley is to prepare the section on Preparation of Missionaries, and Mr. Fahs and Miss Hering of the Missionary Research Library have kindly agreed to cooperate in revision of the Bibliography. For this latter undertaking there are in hand the lists in the 1916 Booklet and the bibliographies that have appeared since in THE MOSLEM WORLD. Indication by some scholar in this department of titles regarding Islam to be omitted from the old lists and to be added from the quarterly lists is a necessary preliminary.

"The section on the Christian Witness was to be prepared by the whole sub-committee in collaboration. We have in hand the materials in the 1916 Booklet, suggestions from Dr. Jeffrey and Dr. Quay, relevant portions from Dr. Calverley's lectures, the findings from the investigation conducted by the Near East Christian Council, and other materials are available.

"Regarding this section, instructions from the general group would seem desirable as to whether the revised Booklet is to be an elementary guide for neophytes or within limits a vade mecum for missionaries among Muslims in the earlier years of their work; also as to whether there should be simply a synthesis of the materials at hand or whether there should be undertaken a thorough and comprehensive study of the Christian Witness as a basis for re-editing or re-writing of this section.

"Dr. Boyce having returned to Persia and Dr. Quay to Cairo, it is suggested the sub-committee be reconstituted."

After discussion it was -

VOTED that the section of the Handbook reflecting the experience and views of Dr. Macdonald be reprinted with minor corrections and a bibliography.

Then followed a discussion as to what was most needed by workers among Moslems to supplement Dr. Macdonald's study. There was a difference of opinion as to whether a booklet was needed which would carefully outline two methods of approach or whether the booklet should give a comprehensive outline of study, with experience and approach described. It was finally -

VOTED that a committee be associated with Dr. Merrill to pursue the study and bring back recommendations as to purpose and procedure for further "helps," investigating also the question of a complete survey with representatives from different fields.

VOTED that the Committee on Work Among Moslems appoint two additional members to the present sub-committee on Revision to work with Dr. Merrill.

In the course of the discussion many questions were raised:

1. Should the "convert" break with his environment or remain in his environment?

2. What is the future of missions to Moslems if the Allies win?
What is the future of missions to Moslems if the Axis powers win?
What is the future of missions to Moslems if the result is a stalmate?

3. There are some Moslem converts that stand out like a star at midnight. How did this come about?

THE MOSLEM WORLD Dr. Young reported for his committee on THE MOSLEM WORLD. Subscriptions have been falling off but the committee has already been active in sending out letters to people who have had service in Moslem areas with the result that a few new subscriptions have been received. Two thousand subscriptions will be required to assure continuance. Dr. Young has approached the State Department and hopes to have fifty subscriptions for all embassies and consulates in Moslem areas. Dr. Young told of plans to improve the magazine by an up-to-the-minute section on Current Events.

Dr. Goodsell promised thirteen new subscriptions from the Boston area and Mr. Higdon five from Indianapolis. One subscription was received during the discussion.

VOTED that Dr. Young's report be received with appreciation and that the committee continue to seek subscriptions. All members of the conference were urged to subscribe.

Near East Christian Council Budget Miss Tyler reported for the Committee on the Near East Christian Council Budget, Dr. Boyce having returned to the field. In view of the limitations in the work of the Near East Christian Council the committee felt that funds would need to be sought for two items only totaling $900. (a) The return of the Secretary (Dr.Riggs) to the field. The American Board has carried so much expense connected withit that it does not seem fair to leave them with the entire travel budget of the secretary in his return to the field, as owing to the war conditions this will be more than double the usual amount. The Committee recommends that $500 of this be allocated to the boards cooperating. (b) In cutting its budget the Near East Christian Council cut $400 from its literature appropriation. This seemed to the committee quite tragic as this is the time of great opportunity for Christian literature; therefore the committee recommends the allocation of this amount of $400 also to the cooperating boards. Miss Tyler reported the acceptance of a part of this amount by boards which have already reported. Dr. Riggs reported that forty missions and two churches, besides a large number of individual donors, are contributing to this budget.

VOTED that this report be accepted and the allocations approved.

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LUNCHEON

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Saturday Afternoon

The afternoon session opened with the reading of a paper called - "A Serious Call to a Concern for the Muslims." This paper was circularized among those present and will be appended to these minutes as Appendix E.

A discussion followed as to ways and means of furthering this cause. Following are a few of the suggestions offered:

1. The Church in America is uneducated on Moslem problems, but there is always eagerness to hear if speakers are available.

2. We must be alert to take advantage of the opportunity offered by the Missionary Education Movement in its study of the Moslem world which comes about once in seven years and will be due again about 1943.

3. We might well bring to this country actual Moslem converts. Perhaps we could arrange a team with one or two nationals, a missionary, and a board secretary for an extensive tour. A few possibilities were mentioned: Abdul Khan from Gordon College; Rev. Marcus Abdel Maseh from Cairo (U.P.); John Abdul Subhan of Henry Martyn School, Lahore, Usapeji from Jubbelpore, etc.

4. The use of Dr. Watson's book was emphasized - WHAT IS THIS MOSLEM WORLD.

5. Make available the current topics section of THE MOSLEM WORLD in quantity for the use of boards.

6. Men's groups are still interested in Dr. Dodd's book, HOW FAR TO THE NEAREST DOCTOR. Current interest in oil and the Near East attracts the interest of men.

7. We should get this whole subject before summer conferences. Get stories and illustrations into the International Sunday School quarterlies.

Mission Strategy for Post-War Period

Mrs. Charles H. Corbett then introduced the section on work for Moslem women, emphasizing the fact that women are no longer in water-tight compartments, but there are certain aspects of women's work which call for definite technique and approach.

Miss Wysner of Algeria spoke of the confused minds after the war. The missionary must be prepared to do concise and constructive thinking. The men must be taught to take the new viewpoints to the women in the home. They can help. "The hand that rocks the cradle" is true in Moslem lands. There will be need for patience, very long patience. We must send our best workers to rural areas and the home.

Miss Noordevier of Luxor made a special plea for mobile units and told of a missionary who made her home on a houseboat.

Mrs. Erdman of Beirut spoke of programs for the literate and illiterate women, women from city and rural areas. She voiced concern that women should have some idea of social responsibilities; that they should take their place in the progress of the world. She told of the need of a home magazine in Arabic. Attention was called to the magazine of this type published in Cairo and financed by the Committee on Christian Literature for Women and Children in Foreign Fields.

The Newer Approach — Dr. Riggs opened this section by telling of the meeting in Beirut following Madras.

He spoke of the Moslem student at the university now taking courses at the seminary, planning to go back and preach to his own people. "Should not a group be allowed to get the light as they find it?"

"We have boasted of the disintegration of Islam." "We have looked upon Islam as an adversary to be overcome."

"Christianity and Islam are on the same side of the struggle." "How can religion stem the tide of irreligion?"

Summary — In summarizing, Dr. Goodsell stressed four points:

1. Human need shows us that we must keep on uninterrupted by the war.

2. We are impressed by the importance of better preparation for new missionaries and for nationals.

3. We are impressed by the degree of cooperation on the part of the missions concerned and our fellowship in our common task.

4. We must find more effective ways of challenging Christian people in America to respond to the great need in Moslem areas.

Hartford School of Missions

VOTED that we extend to Dr. Barstow and the faculty of the Hartford School of Missions our deep appreciation for the hospitality and fellowship extended to this conference.

Adjourned for tea.

Respectfully submitted,

Florence G. Tyler, Secretary

Subscriptions to THE MOSLEM WORLD at $2.00 per year may be sent to:

Miss Florence G. Tyler
156 Fifth Avenue
New York City

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The following books were recommended in the course of the meeting:

Studies in Relationship Between Islam and Christianity,
Lootfy Levonian,
George Allen & Vinvian, Ltd., London, $1.25

Dynamic Christianity and the World Today
Samuel Zwemer
Intervarsity Fellowship.

The Master of the Impossible (Lilias Trotter of Algiers),
Constance E. Padwick
S.P.C.K.

Not to Me Only
Caleb Frank Gates

Appendix A

CONFERENCE ON WORK AMONG MOSLEMS, HARTFORD, CONNECTICUT

November 29, 30, 1941

Acheson, Dr. J. W.	United Presbyterian
Addison, Dr. J. Thayer	Protestant Episcopal
Archer, Dr. John Clark	Yale Divinity School
Badeau, Dr. John S.	American University at Cairo
Bailey, Professor Moses	Hartford Seminary Foundation
Barstow, Dr. Robbins W.	Hartford Seminary Foundation
Brubaker, Rev. L. S.	Church of the Brethren
Cabeen, Miss I. Leota	United Presbyterian
Caldwell, Dr. R. W.	United Presbyterian
Calverley, Dr. Edwin E.	Hartford Seminary Foundation - MOSLEM
Capen, Dr. E. W.	Hartford Seminary Foundation (WORLD
Cleland, Dr. Wendell	American University at Cairo
Corbett, Mrs. Charles H.	Presbyterian Church in the U.S.A.
Dodds, Dr. J. L.	Presbyterian Church in the U.S.A.
Emerson, Miss Mabel E.	American Board of Commissioners
Erdman, Mrs. Paul	Presbyterian Church in the U.S.A.
Erickson, Dr. C. Telford	American Board of Commissioners
Fahs, Mr. Charles H.	Missionary Research Library
Goodsell, Dr. Fred Field	American Board of Commissioners
Goodsell, Mrs. Fred Field	American Board of Commissioners
Hadidian, Dr. Y. H.	Armenian Church, New Britain, Conn.
Harkness, Rev. John	United Presbyterian
Higdon, Rev. E. K.	Disciples
Hodous, Dr. Lewis	Hartford Seminary Foundation
Hough, Mrs. Lynn Harold	Y. W. C. A.
Knapp, Dr. Forrest L.	World's Sunday School Association
Lawrence, Miss Rhoda B.	Foreign Missions Conference
Lum, Mr.Hermann	American University at Cairo
Mackensen, Rev. H.	Lutheran Orient Mission
McClenahan, Dr. Robert S.	American University at Cairo
McLaughlin, Dr. R.T.	United Presbyterian
Merrill, Dr. J. E.	American Board of Commissioners
Milkie, Miss Selma	Hartford Seminary Foundation - student
Noordewier, Miss Helen J.	United Presbyterian
Pitt, Dean Malcolm S.	Hartford Seminary Foundation
Potter, Dr. Rockwell Harmon	Hartford Seminary Foundation
Riggs, Dr. H. H.	American Board of Commissioners
Roberds, Miss Frances E.	Methodist Church
Shannon, Miss Winnifred	Presbyterian Church in the U.S.A.
Sheppard, Miss Irene	Presbyterian Church in the U.S.A.
Smith, Dr. Edwin W.	Hartford Seminary Foundation
Spencer, Miss Kate E.	United Presbyterian
Tyler, Miss Florence G.	Foreign Missions Conference
Van Peursem, Rev. G. D.	Reformed Church in America
White, Rev. F. L.	Presbyterian Church in the U.S.A.
Wysner, Miss Glora M.	Methodist Church
Young, Dr. Herrick B.	Presbyterian Church in the U.S.A.
Zwemer, Dr. Samuel M.	Reformed Church in America - MOSLEM WORLD

THE WAR AND MISSIONS AMONG MUSLIMS

Edwin E. Calverley

In 1920 a book on THE MISSIONARY OUTLOOK IN THE LIGHT OF THE WAR was published by a Committee on the War and the Religious Outlook. In this book thirty-three authors discussed the missionary situation in various lands, as well as missionary principles and policies. Five missionaries described the effect of the war on Muslims in Africa, Arabia, China, Egypt, India, and Malaysia, and Professor D.B.Macdonald discussed the New Situation between Islam and Christianity.

In his paper Dr. Macdonald described the rise of nationalism and the consequent impossibility of Jihad in its purity. He also discussed the changing status and duties of the Caliph and added the prophetic condition, "if any Caliph continues to exist." He described the changes taking place in the Muslim world and particularly in the Muslim attitude towards Christianity. Then, in question form, he made suggestions about the Christian attitude towards Islam. The paper is still of interest and value.

Now we are again considering the outlook of missions among Muslims and are again hoping to establish principles and policies that will guide us in our work.

The situation at the present time is very different from that of twenty-five years ago. Now the world of European Christendom and the world of Eastern Asia are at war, while the world of Islam, for the most part, is at peace. Then Muslim peoples were fighting both against and for the Allies and an abortive effort to invoke a Muslim Jihad had no effective result. Now, even where there is war in Muslim countries, as in the land of Egypt, the Sudan and Palestine, and where there is the possibility of war, as in Turkey, Iran, Iraqu, Afghanistan, and Northern India, it is in no degree a case of a war of Christendom against Islam as such. Rather it is a war for military domination and economic plunder and exploitation. There is very little claim in Europe and no claim in Asia that religion plays any part in the motives of the expanding powers. Only Musolini has seen fit to say to the Muslims that he comes into a Muslim land as a defender of Islam, and there is no evidence whatever that any group of Muslims believe his words. On the other hand, his air attacks at Haifa have aroused indignation and denunciation in various places and even talk about a Jihad, this time against the ally of Germany. As in the last war, it may be said now, that the circumstance of national interests would again render a unified Jihad of Islam against any part of Europe quite abortive.

This important fact, namely, that the present war was begun, and has been carried on so far, practically without any religious appeal to opponents, is only part of the peculiar nature of this world struggle. Undoubtedly, in Japan, in Germany, and in Italy there is a religious element in the nationalistic and racial appeals made by the leaders to the armies and the peoples of the aggressor countries, but that religious element is not primary nor is it dominant. There are, however, strong religious elements in the motives of the opponents of aggression. There is conviction that the defense that is made is a defense of religious liberty as well as a defense of democratic government and the customary freedom of civil life. There is conviction that the totalitarian program of the violent nations destroys

freedom of conscience and worship as well as civil liberty. Religion, then, is united with democracy and the union is almost 100 per cent. complete. It appears that in so far as religion is a vital matter in the present struggle, it supports and strengthens the defenders of democracy, rather than the aggressor nations.

Let us observe that it is more than just a curious fact that within recent years when the war clouds were gathering increased efforts were going forward to achieve a greater religious unity in the world. The Faith and Order Movement and the Life and Work Movement were working toward fusion in a World Council of Churches and both were reckoning with and seeking closer affiliation with the International Missionary Council, thus marking a new stage in the advance of Christianity in the world.

But political programs that were hostile both to international religious fellowship and to independent national religious organizations were also growing in strength during the same years. The leaders of these political movements had no scruples about the means and the methods they would use to secure power and supremacy for their ideas and their parties, and so they obtained full control of their governments and their peoples. Those religious leaders who refused to be subservient to the state were removed from public life. International and independent religious bodies were suppressed. Benevolent and missionary organizations were restricted in their activities or abolished. The state alone was declared to deserve the devotion and sacrificial efforts of the people. Thus world religious fellowship, interracial good will, religious and missionary beneficence have all been obstructed or stopped by the leaders of the nations now on the march. They favor only their own programs of racial superiority, national supremacy, and the political domination of weak nations.

Without doubt there will be a new world when this war is over. If the expanding powers win, then they will determine the nature, number, and extent of the empires they rule. During the continuance of the war our missions can and should maintain their present work and even expect to increase their activities as greater zeal for service and sacrifice increases among the people generally. But if the totalitarian states are victorious, then all missions including those working among Muslims, may expect to happen to them what has already happened in Germany, Italy, and Abyssinia.

It is, however, more than probable that the dictators will not win, for their very success increases their task and increases the number of their enemies. The Axis conquerors may be able to secure the subjection, disarmament, and regimentation of one small nation after another within the area of Europe, and Japan can control much of China. But the longer the war continues, the harder will be the task of control and the greater will be the probability of collapse. These are only weak reasons for expecting that the dictators will lose the war, but even these reasons are adequate.

Now we can also be sure that the victory of democracy will bring about a different world order.

It is possible to believe that this war, because it is so terrible, will teach the nations of mankind that the union of all, for all, by all, is the most imperative need of each one for its own preservation and welfare. The first world war produced a League of Nations, but not a league of all nations,

nor a league of unselfish nations. It was not a league of all with proportionate authority and influence. It was not a league for the benefit and protection or restraint of each by all. The League of Nations did not express the good-will of all for the good of all.

After this war is over there will be a new union of states, whether it is a limited United States of Europe, which even Germany seems to be willing to set up, or a world confederation of nations. The new league will not be a perfect union, but it will surely be better than the former League. The lesson of the losses of the last war and of this war and the lesson of the failure of the first attempt to form a league, may be expected to produce a new effort to unite all nations for the sake of all, to protect any against any other and to preserve the full freedom of each one for the essential freedom of all.

It is not vain dreaming or mere wishful thinking to look for continual unions of states or even for a world federation of nations as the coming pattern of world government. In this opinion and expectation I make bold to stand with one of the foremost thinkers of our time, with one whose qualifications as a philosopher of far vision and sound wisdom are second only to his pre-eminence as a religious leader of great courage and strong sympathy for humanity. I refer to the Primate of England, his Grace the Archbishop of York. Dr. Temple describes in his Gifford lectures on "Nature, Man, and God," the goal of history as a Commonwealth of Value. He gives a masterly account and criticism of the great problems of philosophy and then gives his exposition of the philosophy of history. Let me repeat just two passages from his great book:

> "We are driven, whether we will or not, towards a synthesis, which resembles mediaevalism in possessing an order, and which resembles the modern period...in accepting liberty for individuals and associations, so that the Empire and the Sovereign States give place to the League of Nations, while universal civilization increasingly assumes a federal structure, and in the moral sphere dogmatic authority and unfettered individualism give place to the Commonwealth of Value." (p. 405)

> "The goal of history, in short, is the Commonwealth of Value. From this standpoint the formation of the League of Nations marks an epoch of significance not only for our historical period but for History itself when viewed in relation to Eternity." (pp. 448f)

The whole book is worthy of the most serious study.

Now the theory of state domination over the total life of all its people and the supremacy of one strong nation over weaker nations is a direct denial of the Commonwealth of Value. The development of mankind in historic times has shown that the ancient and medieval worlds acknowledged the authority of superiors and princes in government, of universals in logic and philosophy and of general principles in science. The modern world increasingly acknowledges the authority of empirical realities. General and absolute principles have become relative and have authority only in so far as they are known to apply. Similarly in politics and government the world tendency has been for the autocratic authority of kings and other rulers, exercised from above, to give way to democratic authority residing in the many. The dicta-

torships of the last decade, maintained by the power of secret police and the fear and helplessness of individuals, now block the trend of modern history. But the movement for the recognition of the equal rights and of the inherent value of all nations and all individuals will go on. The hindrance can be only temporary. The selfishness of the minority cannot permanently subdue the welfare of the majority. The good-will of all for the good of all will ultimately prevail. The Commonwealth of Value will become an established reality in this world of ours. The time will come when the federation of all nations on the basis of the recognition of universal moral, religious, and spiritual values will rule the world.

What has just been said has been stated with some confidence because it is hardly conceivable that the principle of union will fail of success in the world of tomorrow. The idea of union is not new in the world. In union there is strength; united we stand, divided we fall; we must all hang together or we shall all hang separately; these are old proverbial and popular expressions of the principle of unity. It is the new and rapid means of communicating and sharing of information and aid that make this age different. Similarly the dangers and disasters of disunity are greater than ever before. The desire for freedom and survival make unity imperative. Union will characterize the new world.

This means for us in our special fields and in our particular interests here that we should make union one of our important guiding principles. We need to think of ourselves here as representatives of a commonwealth of groups of people interested in Islam. We need to be and feel strongly and closely united in our common concern for Muslims. We need to cooperate to the fullest possible extent in our common cause. Of course we have other interests. Undoubtedly we have differences about the subject which is our common concern. Certainly we do not agree completely about the methods to be used to accomplish our common purpose. Nevertheless, let us unite and work together in the things about which we are agreed and let us tolerate and conciliate one another in the things about which we do not as yet agree. The result will be that our agreements will increase in number and importance while our disagreements will disappear or at least decrease in the amount of our time and effort that they consume.

As we in this particular area of our Christian life find increasing comfort and help in working with one another, thus enlarging the field of our already numerous cooperative activities, we shall find that we can undertake more and accomplish more for Muslims than we could attempt or do separately.

Now, what of the Muslims themselves in this program? How do they come in? They come in just as we have come in. They and we represent different ideas and groups. But all of us have a common interest: it is our common concern for the spiritual welfare of the Muslim peoples. We ourselves have united and cooperate to promote this common purpose. We ourselves will have adopted a common platform and we will continue to work together on a minimum program acceptable to all although additional matters and others may also be promoted by various groups on their own. Then, unitedly we advance to meet the Muslims. Not to attack them, not to oppose them, but we advance with outstretched hand to offer to them the same opportunity to cooperate and unite with us that we have offered and accepted among ourselves. We tell

them that we seek their welfare, yes, their spiritual welfare. We ask them to desire and promote our spiritual welfare. Dare any of us say we have attained to that degree of spiritual excellence that we ourselves, as individuals or as church communions or as Christian nations, have no need of help from others. Are there no excellences in Islam from which we could benefit? Has Islam, with its small degree of racial and color prejudice, nothing to teach us? Has Islam, with its emphasis on the supremacy of God in the daily life, nothing to say to us? Has Islam, with its recognition of the primacy of religion among the departments of life, no contribution for us? Yes, we can request as well as offer help as we go to the Muslims. We and they can live together and work together for our common welfare in social, political, and religious spheres and our commonwealth of value will include Christians and Muslims moving together toward the goal of the spiritual kingdom of God.

Appendix C

THE PRESENTATION OF THE MESSAGE

Summary of Address by Dr. J. Thayer Addison

Obstacles to the proclamation of the Christian message are: (1) the claims of Islam - it is like Christianity, rigorous and unyielding in its affirmations, and it has rigid bony structure; "Mohammed is the last and greatest of God's prophets. The Koran is the verbally infallible word of God." (2) Denials of Islam - are directed chiefly against Christianity - Christian scriptures unreliable; doctrine of Trinity false; Christ not the Son of God. (3) The misunderstandings of Islam - false interpretations of Christianity - that Christ's sonship is physical; that the Trinity is the Father, Jesus, and Virgin Mary.

The result is that "the Christian gospel has been judged and condemned in advance...the hearers are literally prejudiced. So far as they are orthodox Moslems, their minds are already made up. Their convictions...are solidly based on a revelation accepted as divine."

The difficulties of approach are further aggravated by the fact that Orthodox Christianity is a religion of the same general type - has a rigid structure; relies upon a revelation regarded as unique and final; has its own extreme claims and flat denials. Implicit in these affirmations are the denials of Moslem claims; also implicit are its demands.

"In the face of this complex of irreconcilable factors the missionaries to Moslems have to solve what is commonly their first and hardest problem - the presentation of the Christian message." They must keep in mind what it means to the teacher and what it is likely to mean to the taught. First factor has been determined by background and theology of the teacher; in the past the message has been more or less standardized according to the evangelical model, and based on what the teacher had as his own background. He was not greatly interested in adapting himself to his hearers. Changes have come about "partly due to changing theology at home and partly to the increasing consideration of the other man's point of view."

"This standard statement of the gospel is a mode of presenting the Christian message which gives the strongest emphasis to those dogmas which most readily antagonize the Moslem. It throws into high relief those features which he is most likely to resent--especially the Deity of Christ, the atoning death on the Cross, and the infallible Bible. During the same period...Islam was regarded as primarily the work of the devil, Mohammed as the 'false prophet,' and the Koran as a tissue of falsehood. A further characteristic of the age was to think of religions not as forms of experience with an inner vitality of their own but as dogmatic systems confronting one another...Historic consequence was that the approach to the Moslem became a head-on collision...the enterprise was commonly known...as the great 'Moslem Controversy.'

"Martyn and Pfander and French and Lefroy...were all illustrations of evangelists who had confidence in this type of approach; and together their lives span a century. Before the end of that century...there were factors at work which have since operated to change the prevailing attitude toward controversy as a missionary method.

"Changes in the missionary message have been changes less in substance than in emphasis and in manner of presentation. They were made possible, and indeed inevitable, by the general development of Christian theology. It was only natural that those dogmas which in certain circles at home were being abandoned should be gradually eliminated from the utterances of not a few teachers in the field. Among these doctrines were the expectation of a visible second coming of Christ as Judge; the verbal infallibility of the Bible; the Calvinistic theory of a substitutionary Atonement; and the orthodox belief in a hell of fire for unbelievers...Still more marked and more widely accepted was the change in emphasis. This took the form, not so much of substituting new doctrine for old as of minimizing, or at least simplifying, all doctrine. With it went the tendency...to centralize attention on Christ Himself, on the character and life of the historical Jesus...This aim to simplify the message was greatly encouraged by the increasing realization that our theologies were essentially Western and that since Christianity was primarily a matter of life and experience, Christ should be presented in a form as little 'encrusted' as possible. Many, therefore, who might not be prepared to alter their own cherished dogmas were unwilling to make them compulsory."

Another line of change was "the increasing concern for the environment and traditions, the existing beliefs and capacities of the Moslems, especially a fuller knowledge of his theology and of his mysticism...Quite as transforming in its effect has been a still more recent change which we may attribute in part to theology but chiefly to the psychology of religion--the tendency to view religion not simply as a system of beliefs but as essentially an inner experience...For some time past...the missionary has grown more accustomed to consider what Islam means in the hearts of believers, what it does for them in terms of experience. And that shift of attitude tends to substitute sympathy and understanding for intellectual criticism and dogmatic combat.

"By the beginning of the twentieth century, then, some of the most ardent missionaries to Moslems were ready to express grave doubts about the effectiveness of the controversial method.

"Dr. Kramer declares 'that especially in the world of Islam to present Christianity as a set of doctrines is the most awkward way conceivable... Islam itself is creedal and doctrinal to the core. To present Christianity as a set of doctrines is to rouse the militantly intellectualist spirit of Islam...and to move entirely outside the religious sphere...The missionary approach in so far as it is dependent on its own initiative, must abjure all doctrinal approach and invite the Moslem to penetrate into the living world of Biblical realism.'

"In place of a frontal attack launched on the intellectual level, the best of modern missionaries to Islam pursue a mode of approach which was seldom neglected by their predecessors but which was never quite trusted to bear full fruit--the method of intimate personal fellowship, of loving service, of sympathetic testimony, and of united prayer...'The character of Christ does attract the Mohammedan, and is doing so more and more...the most hopeful single note in the Islamic world today is the, to many, irresistible attraction of the Person of Jesus Christ.' (Gairdner)...To make the Moslem

feel that attraction through deepening friendship, through a guided study of the New Testament, through leisurely conference, and through that prayer together which confesses that God's Spirit alone can convert--that is the primary aim on which all else depends.

"Such a procedure is based on the principle...that so far as possible experience ought to precede the acceptance of formulated doctrine...There is no question of abandoning Christian doctrine in favor of a merely moral or emmotional appeal. It is simply a matter of choosing the right time and employing the right means...the truth may need restatement and such variation in form as may suit individual needs. It must not be set in an unvarying mould.

"Despite a change of atmosphere and a development in method there still remain, therefore, both the problem and the privilege of presenting Christian truths...

"Granted the equipment for guiding the Moslem who seeks to understand the truths of Christianity, the teacher naturally thinks of these truths as including both points of contact and points of contrast. If we use this classification...the doctrines held in common look impressive in their number and importance."

Points in common include: faith in one supreme God; a living God who dominates the whole of life; the brotherhood which binds together all believers - the fraternity of Islam; Morality as the Law of God; Jesus as a sinless prophet; revelation through an inspired Book; the future Resurrection and the Last Judgment, together with Heaven and Hell.

"Closer scrutiny reveals that within these seeming contacts lurk the most vigorous contrasts.

"The monotheism of orthodox Islam centers in a God who has been described as a 'loveless will-force' and stands for autocratic and unlimited omnipotence...In the character of the Christian God supreme moral goodness is dominant....The Brotherhood of Islam, so admirably genuine within its limits, falls far short of the Christian ideal...For both religions the moral law is determined by the will of God. Islam is essentially legalistic, after the manner of the Pharisees...The gospel proclaims an ethical freedom achieved by fellowship with Christ...Difference in conceptions of sin; in one case superficially conceived in legal terms, in the other interpreted as alienation from the live God...Two views of revelation - one mechanical, the other truly personal....The foundation of Islam is not, the Word became flesh. It is, the Word became book." (Kramer)

"Sooner or later the convert must be given the chance to know all that he is capable of understanding of such distinctively Christian teaching as the doctrines of the Incarnation, the Atonement, the Trinity, and the Kingdom of God. In that process of giving and receiving the wise missionary will bear in mind that a man is not saved by doctrine through mental exertion but by grace through faith. He will remember that some of the purest Christians who ever lived could not stand an examination in theology. He will act on the principle that experience of Christ takes precedence (always

in importance and usually in time) of theories about Christ. Even if standarized creeds should rightly remain his guiding norm, he will adapt himself flexibly to what the particular Moslem already knows and already seeks. He will be suspicious of any dogma which cannot be translated into moral terms that make a difference in the Caristian life. While not withholding from the beginning anything which a Christian ought to know and believe to his soul's health, his deepest concern will be that the Christian newly won shall be eager to serve and constant in prayer."

THE CHRISTIAN WITNESS

Notes on Address by Dr. J. E. Merrill

Our subject is "The Christian Action." The action will include the witness, and lead us to study:

I. The Christian-Muslim Situation;
II. The Christian Objective;
III. The Christian Action to accomplish this objective.

The crusades brought fresh and direct information about the Muslims. Scholars began to read Arabic MSS., and a beginning was made in translating them into Latin. In 1137 Peter the Venerable had a translation made of the Qur'an into Latin,...though the translation left much to be desired...Further study of Arabic sources made it possible for Reland in 1704 to publish his refutation of Forty Errors commonly held among Christians regarding Islam. In 1264, to meet the need of a reply to Islam, especially to the philosophy of Averroes, and to provide a guide for Dominican and Franscican monks in their discussions with Muslims, Aquinas prepared his Summa against the Nations... In the Sixteenth century, Bibliander with the support and active assistance of Luther issued a collection in four great quarto volumes of the best information and argument regarding Islam, for the information of the Protestant churches. Lull consider the method of Aquinas too difficult and sought a more simple and direct dialectic by which to confute the Muslims. ....

Considerations Regarding Islam

The persistence of Islam...argues the existence..of a real religious content, and of real values....

The Christian Action should inform itself as to this content.....and these values, to accept whatever approves itself to us as worthy...and pass beyond them.....

The Islamic movement was:

1. A movement for independence.
2. An anti-Hellenic movement.
3. An amalgam of Arab and Hebrew-Christian elements.
4. A branching from the tree of religious development at a pre-Jewish point of origin, as it defined itself.

1. The Islamic Movement was a break for independence from the foreign imperial power, Greek and Persian ...Already there were divisions between the Arabs of the city and of the desert, of the south and of the north.... This consciousness worked powerfully during the Medinan and Omayyad caliphates. At Baghdad, the Persian race consciousness entered into conflict with the Arabs, and then Turkish race consciousness followed.

The so-called heretical churches in the Near East were really national movements. They were the Persian, the Syrian, the Coptic, the Armenian, and the Ethiopian churches.....

Race consciousness among subject races was a main element contributing to the success of the Arab invasion.

The Oriental Christian churches are often accused of being political and racial in their aims, rather than religious. It is illuminating to see the situation as that of racially self-conscious groups,....entrusting the political welfare of the group to the religious organization, when free political self-expression was no longer possible.

The Uniate movement about 1700 on the part of a herents of the Oriental churches to ally themselves with Rome was really a national or racial movement in reaction to the desire of the Greek patriarchate at Constantinople to bring the churches south of the Taurus into its subservience, as the Ottoman Empire had subjugated these peoples politically. Rather than accept this fate, Armenians, Jacobites (Syrians) and Nestorians turned to Rome. A Greek Catholic community also was formed. Rome allowed these racial groups to retain the use of their native languages and their national liturgies and religious customs.

The national political movements since the opening of the 19th century among the different elements of the Turkish empire, beginning with the Greeks, are a matter of common knowledge.

Since the World War race and national consciousness has flowered among Muslim as well as among Christian peoples.

Sometimes it is said, especially by Christians, that the development of nationalism will prove divisive and so detrimental to Islam. On the other hand, there are Muslims who see in Nationalism, that is, in the development of vital and strong racial units, the salvation of Islam and its hope for the future.....

The Muslims have dealt with the racial issue by inter-marriage.....

The Christian Act must be free from elements which mark it as foreign or as representing political domination. It should...include...all racial groups, but....avoid identification with racial affinities.

2. The Islamic movement was anti-Hellenic. The Hellenizing movement spread over the East in the wake of the conquests of Alexander the great and.... was marked by an intellectual emphasis not characteristic of the Eastern peoples. The West stood for law; the East was accustomed to autocracy. The West stood for reason in action; the East was the home of hermits, pillar saints, relics, and enthusiasm.....

The Arab movement was anti-Greek racially as well as politically;.... it was anti-philosophical;....it was anti-intellectual;.....

Islamic culture developed as a Semitic-Iranian synthesis into which there entered later rationalizing and mystical influences from other sources together with the rational and mystical elements native to Islam.

The Christian Action should include in its interest all racial natures and all psychological types.....Unfortunately....Christianity has been marked by intolerance, while Islamic countries have provided a haven of toleration for those suffering under Christian persecution. Christendom has considered intellectual conformity a religious duty, and religious tolerance tantamount to infidelity.

3. The Islamic movement is an amalgam of Arab and Hebrew Christian elements.....Islam is not a Christian heresy....for it is not a movement which arose within the church and then went out from it or was expelled by it, but....is an independent religious movement.

4. The Islamic movement understands itself as the re-establishment of the religion of Abraham.....Islam is consciously the proponent of monotheistic natural religiousness.....

The Qur'an is to be appreciated religiously.....It announces truth with a view to action.....Its conceptions...deal with the....religious life: One God, His will made known to men, personal responsibility to Him, judgments, a day of resurrection and reckoning, the life to come....They summon to surrender to God and do what is right.

1. These conceptions are <u>our own</u> conceptions and we should acknowledge them.
2. They....are common to Christian and Muslim.
3. They show areas where Christian and Muslim can cooperate religiously.
4. They provide a mutually accepted basis for further interchange of religious influence.....

Islam has exhibited a wonderful power of assimilation.....

There is no God but Allah...No matter what the Muslim thinks or does, it is impossible for him to exclude himself from the brotherhood, except by definite acts of renouncement.

The conclusion...is that, if cultural...materials are offered to the Muslims in the Christian Name, the Christian Action should expect their assimilation into Islam.

A boy at college in Smyrna said: We do not come to college to become Christians. We come to learn what the Christians have, and then carry it back into Islam.....

In the earlier days, the Muslims found Christianity in alliance with government and foreign imperialism. They found Christians divided in theological opinion, and their lives characterized by un-Christian action. They were offended by the Christianity of the day. Through it they made no contact with the Spirit.

There is danger that they may be offended again.....

Considerations Regarding Christianity

Three elements are interwoven in the life of the Near East; race, rule, rite;.....the Christian Action should alliance with any of the three. .....
avoid

In the Christian (Greek or Graeco-Roman) empire, religion was a department of the civil service. Constantine, when he authorized Christianity as the religion of the empire, by the same act showed that he controlled it....

Missionary activity was conducted by the government and by.....the national churches independently.....

The prevelant view of religion was totalitarian....Individuals were members of a social group confessing Christianity as its religion, and controlled by this group loyalty.....

The Christian Action in attempting to establish in the Near East Christian groups on a basis of personal attitude, conviction, and experience, is doing something contrary to the spirit of the East thus far.....

Originally relations between the Muslims and the Christians were friendly.....

Muhammad took his ideals from the prophets, from Noah, Abraham, Moses, Jesus.....

In the Islamic state the fundamental requirement was political submission. If this was granted, religious interests, Christian or Jewish, might continue as before.....The Christian Action should seek a return to the original friendly relations.....

Islam regards itself as the fulfillment of Christian and Jewish prophecy and expectation....At one time all Christian rulers were Arians. The Abyssinian Negus quite agreed with the statement regarding Jesus made by Mohammad's followers.....

The method of argumentation from prophecy and texts of Scripture was common among the Christians. They denied the validity of the passages adduced in support of Mohammad, and then presented in proofs of Christian belief the apologetic that had been worked out already for use in combatting Jews. A result of this was to stir up a Christian-become-Muslim to subject the Old and New Testaments to a most thorough investigation for intimations of Mohammad. He claimed to have discovered several hundred.....

The terms of Islamic thought are those of the Old Testament:....The Christian Action must convey to Muslim thought the terms of a new dispensation, the old having been done away in Christ.....

The Christian-Muslim Situation

The Arab attack presented to the Roman Empire a problem of sovereignty. .....

War on non-Muslim nations was a part of the settled policy of the Islamic state...There were however periods of rapprochement, to mention only the friendly relations between Haroun ar-Rashid and Charlemagne, between Saladin and Frederick II, between Seuliman the Magnificent and Francis I of France....

History recognizes influences from Islam as entering Christian thought, and furnishes instances of attempts at accommodation where Christian and Muslim came into contact along a common border....

Christianity and Islam are distinct entities...and do not constitute a true dilemma.

The Christian Objective

The Muslims as part of mankind have their place in God's plan of salvation. They should be told of this and have the opportunity to accept it.

What is the content of the Christian message? Has the substance of this message as it is presented to Muslims to do with Christianity, that is with a system of belief and practice to which they are asked to adhere, or with Christians, that is a type of living which they are asked to resemble, or with Christ, that is a Person whom they are asked to receive?

Christ....should be presented as...the Living Christ of power and of the Christian experience. Said a Muslim student: "If what you say is true, it is worth having."....

Christians will recognize dynamic and permanent religious elements in Islam and will cooperate to promote these elements, witnessing at the same time to the addition to the religious life which they have found in Christ....

Muslims should find Christ, receive from Him, and grow up into Him, and Christian Muslims should form themselves into Christian churches and become active as Christian groups.....

The Objective should be determined by the inherent nature of Islam and of Christianity....

ISLAM defines itself as consisting of belief and practice (iman wa din), i.e., matters of thought and conduct.

At the same time Muhammad called to a return to the religion of Abraham who was muslim, who trusted and obeyed the One God....

The basal requirement of a man, according to the Qur'an, is: "They who believe and who do the things that are right."....

Islam is natural monotheistic religiousness..

CHRISTIANITY summons men to the same essential trust and obedience.

The Christian Witness must be studied in the light of the History of the Christian Church. Professor Walker describes in series the following stages in the life of the Church:

1. Experience of the living Christ and guidance by His Spirit. 70-110 A.D. the old conviction of the immediacy of the guidance of the Spirit was fading.
2. Christianity is the oldest, truest, and most Divine of philosophies. (150 A.D. Justin Martyr).
3. The Gospel is the new Law. (Justin Martyr.) The emphasis is not on union with the risen Christ, or on the sense of the forgiveness of sins.
4. The Holy Spirit viewed as active in revelation in the Old and New Testaments, rather than in the believer's present experience.
5. 160 A.D. A Christian accepts the creed, the New Testament canon and the authority of the bishops. The creedal standard is "necessary to salvation." The canon is a mark of the true Christian tradution. Recognition of the communal organization is a sign of true loyalty.
6. Gifts of the Spirit are viewed as the official endowment of the clergy. The clergy becomes a differentiated class, and the laity are dependent upon them as a priesthood.
7. The rites of the church have inherent worth: e.g., baptist and eucharist.
8. The church possesses life-giving mysteries, dispensed by the clergy. No salvation outside the church. The church is no longer the fellowship of believers, but an ark of safety (Calixtus)
9. Two types of morality are developed, common and ascetic, and there arise two classes of Christians.
10. The Christian movement as a whole is taken under the patronage of the state.
11. Unity of belief is commanded, and heresy becomes a crime.
12. Development of Christendom as a cultural whole.

If we study the history of the development of religious experience, there was more in the experience of Abraham than Muhammad understood, and there was a religious development under Mosaism, a religious education, of which also Islam is ignorant.

A part of the objective of the ChristianAction must be to bring this historicl spiritual process to the knowledge of the Muslims....

The Christian Objective as regards the Muslims is to bring to Muslims that which is distinctive in Christianity:vital relationship with the living spiritual Christ; to secure the experience by the Muslim of forgiveness and new life inChrist; to make available to Muslims the spiritual possibilities of humanity in Christ....

The Christian Action

The basis of Christian and Muslim action in the past has been authority, reason, advantage, or force.....

Using the term broadly, a main method of action has been creedal, the presentation of religious teaching and the refutation of Islamic teaching and of Muslim objections to Christian teaching...

Much of the existing literature is of this type. It has been considered the backbone of the Christian Approach to Islam.

There has been also social action, including service to Muslims and the inculcation of Christian ideals for the life of the individual and of the group.....

There remains an experiential approach to Muslims, closely related in practice to the other methods.

Non-Christian approaches have been made to the general problem of relations with the Muslims.

The Jewish proposal, already referred to, is that Christians, Jews, and Muslims should work together for the coming of the Messianic Age.

The Fellowship of Faiths proposes that Christianity and Islam should recognize each other, and should promote friendly relations with each other.

The opinion has been expressed that a union of faiths as such is impossible, because religious belief is by its nature divisive. It is possible to unite only upon some non-religious purpose. Such a purpose, then, should be sought. (The "Good WillSunday" proposal is of this type. Yet compare the discussions at Hartford, suggesting union in a common sense of need and a common problem).

A study should be made of the forces that are efficient in the sphere of religious and spiritual dynamics.....

It is wisdom to identify and to avoid obstacles to Christian Action (Finding of Near East Christian Council).....

The force of new ideas in influencing thought and life. The power of belief. Intellectual difficulties in Christian thought as having led men of Christian antecedents to accept Islam. Practical results of philosophical conviction of the doctrine of the Trinity (Hegelian?) or that "Christianity deals better with the universe than does Islam." (1916 Booklet). Futility of attempting intellectual compulsion. Belief cannot produce fact, or take the place of experience.

The power of example...If you Christians had lived as Christians, we all would have been Christians by now. (A not uncommon Muslim statement)....

Of a Muslim student at Robert College, who refused to attempt to deceive about a passport, a Muslim sheikh said with tacit approval: "All the boys who go to the American colleges get that way."....

Show Muslims the Christian way of living and of meeting common problems ---the inner life.

In Godward Relations. Faith and obedience as conditions of the action of spiritual power. Power by surrender. "Demonstration of the spirit and of power." Prayer as a method of the use of power. The heart opens from within. ...The methods of the Christian Action will be those peculiar to the Christian spiritual life.

A SERIOUS CALL TO A 'CONCERN' FOR THE MUSLIMS

(Suitable introduction)

I. A Call for a Church with a 'concern' for the Muslims.

We bear as Christians a relationship to the Muslims unlike our relationship to any other non-Christian religious group, and the Muslims have upon us a corresponding claim.

That we are brothers by creation, if not in religion, we both acknowledge. The Muslims count us 'People of the Book' like themselves. The Muslims profess to hold the faith of Abraham, 'the father of the faithful' in Christian esteem. Muslim and Christian history are so intertwined that the record of one is incomplete without the story of the other.

Moreover, the faith of Islam is rooted in the Hebrew-Christian tradition. Muslim belief and practice arose in a Christian environment. Christians protected Muslims, when they were persecuted. Muslims, in common with Jews and with Christians, have purposed that polytheism and idolatry should come to an end. The Muslims, however, did not become Christians. Instead they voiced a protest against Christianity for what they considered its errors and abuses. Many Christians, too, interpreted the successes of the Muslims as a Divine judgment, God's rebuke to an unworthy church.

Surely we of the Christian name cannot be callous to the intimation of such a rebuke. Surely we must examine with care the grounds for protest alleged by the Muslims.

What had the Arabs been told about Christ--for there were churches all around Arabia, Syrian, Coptic, Ethiopian, Greek, and some of the Arab tribes were Christian? What was the picture of Christ that they had given to the pagan Arabs? Was it rich and vivid and spiritually adequate? Were the churches full of evangelizing zeal? Or may it even be said that Islam owed its rise to the inadequacy of the Christian witness? May it be that Islam exists today as a separate religious system, in reality, because of what Christians have been, or have failed to be? If this were to prove true, our responsibility would be evident, and indeed great. Here would be one reason, at the very root of the matter, for summoning the Christian church to a 'concern' for the Muslims.

II. A Call for the best that the Church can give.

To fulfill its responsibility toward the Muslim world the Christian church must be ready to devote and to employ its very best. This is the requirement of necessity.

Consider the immensity of the task. The Muslims now approximate one-seventh of all mankind. They stretch across Africa and Asia from the Atlantic eastward to the Pacific, not to mention other lands, and belong to many races.

Consider the seriousness of the undertaking. The Muslims have now developed a definite type of religious life with its own theology and religious law, and a historic type of human culture. Through thirteen centuries the Muslims have presented to Christendom a social and religious solidarity almost unbroken, and they have won many converts from Christianity to Islam. Mean-

time also Christendom has allowed unspiritual contacts to sow among the Muslims radical prejudice against the Christian name.

Consider once more that the belief and practice of Islam were formulated to take the place of Christian belief and practice, that Christianity is to the Muslim a superceded faith, that he has a religious philosophy which includes Christianity and passes beyond it, that in his thinking it is no natural that a Christian should accept Islam, but inconceivable that a sincere Muslim should turn back and declare himself a Christian. Christian argumentation has little influence with Muslims. Of this there has been ample demonstration. The Church must be able to offer to Muslims something more, the experience of a unique and dynamic spiritual Reality, which Islam has not known or has failed to understand.

Here is the problem and challenge of the centuries, presenting itself now to us. Either we shall pass it on to future generations still unsolved, or we must face the problem squarely and ourselves attempt its solution with all our hearts and with the best that we are and have. If we should be content to employ less than our best, it would be our tacit acknowledgement that we are content also in the end to pass the problem unsolved.

III. A Call to Spiritual Preparation.

Though Christian and Muslim differ in many ways, the Christian-Muslim problem is fundamentally a spiritual problem. This is to be grasped with great definiteness by everyone who would work effectively for its solution. And it follows that everyone who is called to this undertaking should bring to it spiritual preparation, to the limit of his ability. What will this involve?

a. A vital experience of the grace and power of God in Christ is sine qua non. This experience and its fruits are the distinguishing mark of the Christian. And because this experience is to be passed on to the Muslims, there should be added such an understanding of its nature and its processes that a plain and faithful witness regarding it can be given. Also, one's life itself should serve as a contagious influence "without the word," so that Muslims, observing the fruits of the Spirit, may desire to learn the secret of this New Life.

b. For helpful spiritual contacts with Muslims there is need of a sympathetic understanding of their religious life, and for such an understanding preparation should be made through study of the Qur'an and of Muslim religious life. But, more profoundly, there is need for an understanding of human nature in its religious aspects, that is, of natural religiousness, and then of Islam and of Christianity in corresponding terms, and of Islam and Christianity in relation to natural religiousness and to each other. Otherwise stated, there is need for a religious philosophy that will comprehend and integrate the three, and will show the way that leads to Christ.

c. Religious leaders among the Muslims are often men of superior ability, long trained in the scholastic theology of Islam. Profitable conversation will be facilitated, not only by appreciation of their point of view and knowledge of their common ideas,

but chiefly by such a grasp of Christian truth as will enable one to exhibit essential Christian ideas with simplicity and in terms of their experiential significance, as well as in their relation to Muslim thought. Preparation along these lines should be as thorough as possible. It will never be complete.

However important linguistics, vocational, or social preparation may be, spiritual preparation takes precedence. He who would start a fire in the Muslim heart must be himself aflame, and he must know how to kindle others into flame.

IV. A Call to be 'Workers together with God.'

One cannot but view with wonder the stupendous changes among the Muslims since the opening of the present century.

The former Turkish Empire, heir since nearly five centuries to the prestige and power of the Eastern Roman Empire, has crumbled and disappeared. The caliphate has passed into abeyance. New states have risen with leaders from among the people, inaugurating political and social changes without parallel in the history of Islam. Turkey at the head, deliberately separating religion from government, has organized a secular state, banned religious orders, adopted Western codes of law, and invited Western advice in the development of its educational systems and of its economic life.

Cinema and radio have brought Muslims all over the world into intimate contact with the life of non-Muslims, bridging the diversity of language by appeal to the eye and the chasm of illiteracy by the spoken word, and thereby there has been set in motion a process of cultural assimilation that is automatic and universal.

The customs of the past no longer satisfy. There is a turning from authority to fact. In contrast to the old apathy, there is a desire for a fuller, better life, and for freedom and power to attain it. Secular motives rather than religious have become controlling widely, both in public affairs and in private life. Racial consciousness and national consciousness have sprung into life and are working powerfully to shape new orders, new literatures. Muslim peoples who are not Arabs by race are even beginning to sense Arab elements in Islam as alien to themselves.

Within Islam religious reform and social reform are active. Translation of the Qur'an into the vernacular is now approved, and in Turkey the language of prayer is no longer Arabic, but Turkish. The Qur'an has been reinterpreted in the light of modern life, and is understood today to favor monogamy rather than polygamy, and democracy rather than autocracy, and to condemn slavery. A Beginning has been made by Muslims in critical study of the Traditions and of Muslim history. A new type of Muslim apologetic has appeared, cast in the moulds of Western thought and using its results and processes. Islam is declared to be not unchanging and unfriendly to progress, as has often been said, but able to adjust itself to a changing world and itself the patron of investigation and learning.

And there is a popular demand for education. The study of science has been introduced into the curriculum of al-Azhar at Cairo, where the future religious leaders are in training. A tremendous current is setting toward

the emancipation of women and their education, and toward a free and rational social life. Newspapers attack without hesitation the inefficiency and the corruption of political and religious leaders. Frequently Muslims themselves expose the weaknesses and shortcomings of Islam, and plead that something may be done.

Whatever the processes and secondary causes by which this new day has come into being, are we not to discern in those 'signs of the times' a more than human Working? Is not God working out within Islam purposes of His own for the Muslims, through instruments and channels also His own? In ways without precedent we see Him rendering the Muslims receptive to new truth and ready to follow where truth leads. The calling into being of those inner attitudes lies at the beginning of God's redemptive ways with men. It is for us to make sure that our efforts are coordinated with these Divine workings. We may serve, but as we serve we are to recognize that "God is on the field." It is not that we as Christians are to solve the Christian-Muslim problem by His aid, but that God will solve the Christian-Muslim problem, as is His certain intention, we being, if He wills, among His instruments.

In conclusion, a personal question. If His call for such service should summon you, will you be found 'within calling distance'?

Now in any case, the Call to a 'concern' for the Muslim world does come to you.